

AN EPISTLE
OF A
CATHOLIQUE

To his Friend
A PROTESTANT
Touching the Doctrine of
Reall Prefence.

OR,
The Answer to a Question propounded
in these Terms.

What should move you, contrary to the plain Testimony of your Senses, to believe, that after Consecration the Bread and Wine in the Sacrament is become REALLY Christs very Body and Blood.

Matth. 22. 29.

Ye doe erre, not KNOWING the Scriptures, nor the POWER of God.

It is a manifest signe of an UNBELIEVING Heart, in the Works of God to ask HOW This or That can be. St. Basil. lib. 5. contr. Eunom.

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WITOLIO

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Witness my hand

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at the City of New York

JOHN J. [Signature]

An Epistle of a Catholique to his Friend a Protestant touching the Doctrine of Real Presence.

S I R,

YOU having desired me to give you some probable Reasons, which did, or do perswade me to believe, that after the words of Consecration, the Bread, contrary to the Senses of Seeing, and Feeling, and Tasting, is Christs very Body, and the Wine his Blood; in answer to your demand, I shall, according to my weak Capacity, tell you truly by what Reasons I am chiefly so perswaded.

First, the Holy Scriptures unanimously in expresse terms say, That it is his Body, and that it is his Blood: the places in the Evangelists are so manifest and well known, that it may seem needless to name them; however for the importance of the matter I quote them to you. *Mat. 26. 26, 28. Mark 14. 22, 24. Luke 22. 19, 20.*

Secondly, the Ancient Fathers did never understand those places otherwise, then in their literal and proper sense; as appeareth by their Works left in writing, which are too numerous here to insert: and is acknowledged by many of the most eminent Protestants themselves, as namely, *Philip Melancthon*, the Centurists, *Bucer*, *Peter Martyr*, *Calvin*, and others; as you may see in the Book called *The Progeny of Catholiques and Protestants. lib. 2. cap. 8. pag. 35, 36, 37. & lib. 3. cap. 3. pag. 13.*

Thirdly, it was the unanimous Doctrine of the Councils: not one of them ever determining the contrary, though at some times moved so to have done by some few private persons, that Heretically opposed the Doctrine; and many of the said Councils having expressly determined for it.

Fourthly, it was ever the constant Belief and Practice of the universall Church throughout the world: and whensoever any did oppose it, they were presently judged, condemned, and cast out by the Church of that Age, as Heretiques, and in all after ages so likewise esteemed, namely Heretiques, and their memory held abominable: thinking like to those Carcases (*Esay 66. 24.*) which it is not improbable the Prophet in Spirit might principally mean, when he said that *the Carcases of the men that had transgressed*, being cast out, *shall be an abhorring to all flesh*. For so indeed most commonly are the memories of all Heretiques; they are an abhorring, not onely to the Catholique Church, but to all flesh: for the latter Heretiques do, in one kinde or other, usually condemn the former as much as Catholiques do.

Fifthly, the Divisions and Differences, which are among those, whose opinions in this matter be contrary to the Church, are so many and manifold,

that it is not easie to reckon them; and do clearly convince, that there can be no certainty of Truth in any of their said different opinions. *Luther* in his time observed Eight several Expositions of those words, *Hoc est corpus meum*, (*This is my Body*) all contrary one to another, and coming (as he saith) not from the Spirit of God, but *from the mouth of Devils*; and not long after him *Claudius de Saintes*, a learned Bishop of the Catholique Church, in his Book of the Eucharist, reckoned no less then fourscore different Expositions of the said words of Institution, *This is my Body*, &c. and *this is my Blood*, &c. all earnestly maintained by learned Protestants with rejection of the contrary sense. So that we see, once out of the way of true expounding of Scripture, and there's no end of erring. *Luther* speaking of *Carolstadtus*, *Zuinglius*, and *Oecolampadius*, (all three Sacramentarians, as he calls them) saith, *Cursed be their Charity and Concord for ever and ever*; signifying, that he would have nothing to do with them in the matter of this Sacrament. He said moreover, that they expounded the words, *This is my Body*, as absurdly, as if one should expound that Text in the Book of Genesis, *In the beginning God made heaven and earth*, thus, *The Cuckow did eat up the Tittling*, (or *Hedge-Sparrow*) *bones and all*: and as for that Passage of Saint *John*, Chap. i. v. 14. of his Gospel, *The word was made flesh*, their Exposition, saith *Luther*, is as good as to say, *A crooked staff is made a Kite*. Thus did *Luther* not without cause set out and deride the Sacramentarians expounding of Scripture, as you may see more at large noted pag. 22. of the Answer to Mr. *Charks* Preface called *The Triall of Spirits*.

Sixthly, if the words *This is my Body* be to be expounded thus, *This is a figure*, or, *This is a sign of my Body*, then is there no hard mystery, no hard saying at all in those words; nor in those other which our Saviour spake, *John* 6. 53. *Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you*: which were utterly contrary, not onely to the speeches, language, and confessions of all Writers, and of all Records of Antiquity, which acknowledge a great difficulty and hardness in this Mystery, and a great irreconcilable repugnancy to carnal sense and Reason; that the Eucharist (or Sacrament) should be verily and truly Christs Body and Blood; but contrary to the whole purport of our Lords Answer to the Capernaïtes, whose great stumbling question was, how Christ could give them his flesh to eat. This both They, and also some of his Disciples, called *an hard saying*; they could not understand how it should be done; nor yet by the Answer which our Saviour gave them, did they, or indeed could they in reason, understand it as the Sacramentarians now do, to wit, that the Bread (in a Spiritual sense) is onely a figure of his Body, and not his very Body indeed. For what hardness had there been then to conceive, and comprehend the full nature of the Mystery? especially how could his *Saying* have been thought so hard, that it should move many of Christs own Disciples to leave him, and to walk no longer with

with him. And surely a sad parting it was, seeing our Lord presently upon it said, as it were mournfully, to the Twelve, *and will ye also go away?* And yet notwithstanding, though it were for their satisfaction, and to keep them from going away with the rest, our Saviour (even he who is so great a lover of souls) thought fit to make them no other answer but this, *Doth this offend you? what if you shall see the Son of man ascend up where he was before,* John 6. 62. as much as if he had said, though I do ascend and leave you, yet of necessity my flesh must be eaten, and my blood be drunken, for otherwise life cannot be had; if therefore this saying, *You must eat the flesh of the Son of man, and drink his blood,* offend you now, and seem an *hard saying* to you now, while he is present with you, what will it do then, when you shall see him leave you, and ascend up in his Body into heaven, *where he was before?* how will you then think it possible to eat his flesh? This (I say) was the effect of our Lords answer to them, concerning their wondering how they should be able to eat Christs flesh, and their being scandalized at it as a thing altogether impossible, as you may see, John 6. 53, 54. Whence surely it appeareth, that if either our Saviour had expounded himself to mean, or they had understood it that he did mean, that his flesh should be eaten and his blood drunk in a sign or figure onely, that speech of his, *what if you shall see the Son of man ascend up where he was before,* could have had no sufficient reason. For doubtless the sign (or figure) of his Body, whatsoever it were, might easily enough be eaten by them, after that his Body should be ascended. To take Bread, and to break it, in token that Christs Body was broken for us upon the Cross, is no such *hard* thing, but that it may be done as well in Christs absence, as in his presence, yea something more properly in his absence, then in his presence, at least then in his visible, natural and ordinary presence: but now it is clear, our Saviour in that place mentions his Ascension to his Disciples, as a thing that should make the mystery of eating his flesh to seem more difficult to them, and not less; therefore he meant they should eat it, more then in a bare sign, or figure onely: for that (I say) they might as easily do, when he were in heaven, as while he was on earth.

Moreover our Lord knowing, that the Capernaïtes looked upon him as a *meer man*; and also that, while he spake of giving them his flesh to eat, they understood him in a gross and carnal manner, as that he should give them his flesh cut in pieces to eat, or the like; to extinguish and take away that gross conceit out of their mindes, he telleth them, that *Flesh*, to wit, according to their gross manner of understanding, *profiteth nothing*. But now first, his Flesh, was not meer humane flesh, as they apprehended it, but it was the flesh of the Son of God, yea of the *true God*, 1 John 5. 20. it was flesh united to the Deity; and therefore in respect of other common flesh, (whether of Beasts or Men) Christs Body was to be accounted, rather a Spiritual and Divine Body, rather Spiritual and Divine Flesh, then natural and common. It was the Lords Bo-

dy, who came down from heaven, and is eternally, from everlasting to everlasting, alwayes in heaven; it was a Body full of grace and excellent vertue, and also a Body full of divine and incomprehensible Myſtery. It was a Body Incarnate by the Holy Ghoſt without man, and born of a Virgin without forcing or violating the Womb; a Body that paſſed through a multitude, and was not diſcerned, *Luke 4. 30.* compared with *John 8. 59.* A Body that went out of the Sepulchre, not forcing away the ſtone, *Matth. 28. 2, 5, 6.* That came into the room, where the Diſciples were gathered together, *the doors being ſhut*, *John 20. 19.* it came in, I ſay, and ſtood in the miſt of them, before they ever perceived it, juſt as if it had been a Spirit; and inſomuch as the Diſciples, *Luke 24. 36, 37.* took it verily to have been a ſpirit. And therefore of ſuch a Body as this, and of ſuch a Perſon as Chriſt was (God even the true God, bleſſed for ever) to ſay, *how can this man give us his fleſh to eat*, or how can the Sacrament rightly conſecrated be his Body, is a fooliſh and an infidel queſtion. For he can do it well enough; he can give us his fleſh to eat, and his bloud to drink, though our ſenſe perceive it not: and though (as he ſaith) we muſt eat his Body, yet his Body remaineth alwayes whole; it is not to be cut or torn in pieces, as the Capernaïtes imagined: for he doth not ſay, he would give us a piece of his fleſh, or a part of his fiſh, but *his fleſh* entirely, that is to ſay, his whole Body, the entire Humanity which he received of the Bleſſed Virgin; this he would give to every one of us. He can do all things; to him nothing is impoſſible. He was with two of his Diſciples at *Emmaus*, talking with them, and converſing with them, and immediately vaniſhed out of their ſight, and was preſent with other Diſciples at *Jeruſalem*, as may be gathered from *Luke 24. 29, 31.* compared with *John 20. 19.* And though he be alwayes at the right hand of God in Heaven, as appears *Acts 3. 22.* yet is he alſo ſometimes (when he pleaſes) upon earth to convert ſinners, as for example *Saul*, *Acts 9. 17. 27.* and to comfort the faithful in their priſons, as *Acts 23. 11.* He can do all things, I ſay; he can (as God) do whatſoever he pleaſeth in Heaven and Earth. What are we then (ſilly creatures) to queſtion, how he can give us his fleſh to eat, ſeeing he hath ſaid, that we muſt eat it, or periſh.

But ſtill you object, and ſay, that this Doctrine, *viz.* that Bread ſhould become Chriſts real Body in truth and ſubſtance, is ſo ſtrangely abſurd, that you cannot believe it. I anſwer, no more could the Jews, nor ſome of his Diſciples; of whom therefore (as taxing and noting their incredulity thereby) our Lord ſaith, *John 6. 64, 65.* *That no man can come unto him*, and believe his words, *except it were given him from above*: and if there had been nothing, that is, no greater myſtery, in theſe words of Chriſt, *This is my Body*, &c. but onely this, *viz.* a figure or ſign of my Body, what needed all that conteſt, ſo long, ſo difficult about the words, as was betwixt Chriſt and the Jews? Yea then have the univerſal Church, Councels, Fathers, Martyrs,

tyrs, and all been deceived ; for never any of them all took the Sacrament to be onely a Figure of Christs Body.

But you say you cannot believe it. Tell me ; Is it not as easie for our humane Reason to conceive that the Bread, which our Lord said was his Body, should be so indeed, as it is to conceive, that the little Babe, sucking at his Virgin-Mothers breast, was the Creatour of the whole Universe, both of the Heavens and Earth, of the Sea, and of all things therein contained ? Is it not as easie for a Christian to believe this Doctrine, as to believe, that the little Babe in the Manger, whom the three Sages adored, was the Almighty God ? Faith may and must believe these things, though sense and reason cannot. Therefore *St. Paul* speaks, *2 Cor. 10. 5. of captivating our understanding, and every thought and imagination to the obedience of Christ ; and Rom. 1. 5. he saith, that the Gospel is made known unto all Nations for the obedience of Faith*, that is to say, that by faith, and by believing all that the Gospel required of them, men might shew themselves to be entirely obedient and subject unto God, in their understandings no less then in their affections and wills. And truly considering the way and order of God Almightyes dealings with the sons of men, we ought not to think it strange, that he should, in this particular of eating, require a renuntiation of our senses. We may do well to remember, that when time was, by following our senses contrary unto Gods command, we lost Paradise ; and if now by obeying God contrary to our senses, Paradise may be regained, we shall have no great cause to murmur. So that indeed this Imposition of believing and eating contrary to our senses, seems (as it were) a certain Penance, which God layes upon man for his first and great sin ; to the end, that as by following his senses contrary to Gods expresse word and command, *Adam* lost Heaven and eternal happiness, as much as in him lay ; so by an obedient and submissive Faith in Gods word and unto his command, renouncing the dictates of our own sense and all suggestions of flesh and blood, the sons of *Adam* might, through Grace, recover Heaven and eternal happiness.

Sense and natural Reason tells *Naaman*, that the Rivers of *Damascus* were as likely to cure him of his Leprosie, as *Jordan* in *Judea*, *2 Kings 5. 12.* but he found it otherwise. So it was contrary to sense, and contrary to all natural reason, that the walls of *Jericho* should fall down at *Israels* blowing with Rams-horns ; yet we know they did so, *Joshua 6. 20.* Contrary to sense *Moses* divided the Sea by the stroak of a rod, *Exodus 14. 16, 21.* And contrary to sense *Jordan* divided it self, as soon as it was but touched by the feet of the Priests, *Joshua 3. 15, 16.* And contrary to sense Iron did swimme, *2 Kings 6. 6.* It was contrary to sense, that a little meal and oyl (no more then would make one cake) should feed the Widow, the Prophet, and her Son many dayes, or a long time together, and not waste, *1 Kings 17. 12, 16.* It was contrary to sense, that five loaves and two fishes should satisfie the
hunger

hunger of five thousand persons; and that there should remain twelve baskets full of broken meat, after all had eaten, *Mat. 14. 20. Mark 6. 43. John 6. 13.* Considering the deadness of *Sarabs* womb, as the Scripture speaketh, *Rom. 4. 19.* and also of *Abrahams* own body, it was contrary to sense and reason, that *Sarah* should have a childe; yet *Abraham* believing what God had said to him, his Faith found the effect of the promise, and it was counted to him for righteousness. For by believing, saith the Scripture, *Rom. 4. 20.* he gave glory to God, and was counted the friend of God, *James 2. 23.* So is it in this matter and mystery of the Eucharist; they that believe what our Saviour hath said, and accordingly trust thereupon, give glory to God by this their believing, yea are made thereby and esteemed the friends of God, to wit, so far as they do not frustrate, or make void the merit of their faith by the demerit and wickedness of their lives. Many other places and examples might be alledged, that demonstrate Gods people alwayes to have walked with God by faith, and not by sense: and why not then in this Mystery as well as in others? why should this Doctrine seem so strange to men of understanding and knowledge in the wayes of God, considering the greatness of the Almighty, and how he veils his will and mysteries oftentimes unto us? Considering how terrible in the Old Testament he was to such as would pry into his wayes and secrets further then was permitted them; how fearful the wiser sort of Jews were so to do; and lastly how answerable the practice of the universal Church of Christ hath been in this thing, and that for above sixteen hundred years, namely to walk by faith rather then by sense in this business, and to rest more upon the Word, and Power, and Truth of God, then upon our own reason or understanding. Consider I pray what the Prophet saith, *Isa 7. 9. If ye will not believe, surely you shall not be established.* By reason of unbelief was that Lord, on whose hand the King leaned, trodden to death in the gate of *Samaria*, *2 Kings 7. 20.* A believing heart is the root of all spiritual excellency and acceptableness with God; and it is the character which he gives them. *I take to witness,* saith God, *2 Esdras 1. 37. the grace of the people to come,* (meaning the Christians, such as should believe in the *Messias* that was to come) *whose little ones,* saith he, *rejoyce in gladness, and though they have not seen me with bodily eyes, yet in spirit they believe the things that I say.* Hitherto also comes that saying of our Lord to *St. Thomas*, *Because thou hast seen me, Thomas, thou believest; but blessed are they that have not seen, and yet have believed,* *John 20. 29.* Wherefore let us not dispute, but rather pray to the Almighty to captivate our understandings to the obedience of Faith, that we may here, in reverence to his word, be willing to believe what we do not see, that so hereafter, in the blisful vision of his glory, we may be admitted to see more then we do now believe.

And besides all this, the Prophetical Types and Shadows of the Sacrifices in

in the Law, as also the Prophetical sayings, or predictions of the Prophets, concerning somewhat of greater worth and far exceeding the dignity of Mosaical Sacrifices, that should be sacrificed and eaten under the Gospel, are a further and undeniable argument, that the Eucharist is not a figure onely of Christs Body, but his very real and true Body. 'Tis granted by all, at least by the most learned and ingenuous amongst Protestants, to wit, by all such as pretend any shew of respect to Antiquity, that those Prophecies of the old Testament, do point at the Eucharist, or Sacrament of Christs Body in the new. Now if the Sacramentarian opinion be true, to wit, that the Bread of the Eucharist remains still, even after Consecration, in truth and substance but a morsel of Bread, and nothing else, and the Wine, after Consecration, nothing but meer Wine, how is the Sacrament of the Eucharist a more noble and excellent thing, then were the Sacraments and Sacrifices of the Jews? for they also were no less signs and figures of Christs Body, then the Bread of the Eucharist is. Yea who sees not, that the Jewish Sacrifices upon this supposition, *viz.* that the Eucharistical Bread is indeed nothing but Bread, and the Eucharistical Wine nothing but Wine; I say, who seeth not upon this supposition, that the Jewish Sacrifices far exceeded the Christians in the worth and dignity of the things sacrificed? for example, the Paschal Lamb, was it not a more excellent Sacrifice in its own nature, then a piece of bare Bread? But now *Malachy* prophesieth that under the new Law should that more excellent Sacrifice be. He prophesieth that God would reject and cast away the Priesthood and Sacrifices of the Jews, and instead of them, would have another more pure and more excellent Sacrifice: and that not offered in Jerusalem onely, or in any one place, or city of the world, but all the world over, from the rising of the Sun to the going down thereof, *Mal. 1. 11.* Neither can this be any other but the Body of our Lord offered upon the Altar; which upon the rejection of *Moses* daily Sacrifice, was to come in place and to be accepted of God, according to that of the Psalmist, speaking in the person of Christ, *Burnt-offering and sacrifice for sin thou wouldest not have, but a Body thou hast fitted me, Psal. 40. 6.* according to the Translation of the Septuagint; which *St. Paul* likewise followeth, leaving the Hebrew, *Hebr. 10. 5.* Doubtless by vertue of the word of God in the Priests mouth, this Body is fitted both for a Sacrament, and also a Sacrifice, after the order of *Melchisedech*: who being the first-born of a great and honorable family in *Salem*, was according to the custom of that age, both Prince and Priest there, as *Jethro* was in *Midian*, *Exod. 18. 1.* And so likewise our Lord, being the first-born among many Brethren, *Rom. 8. 29.* and the first-born of every creature, as he is called, *Colos. 1. 15.* is therefore by God the Father, and that by an oath, ordained a Priest for ever after the order of *Melchisedech*: whose sacrifice, as the learned affirm, was Bread and Wine first offered in sacrifice to God, and afterwards eaten by such as participated of the sacrifices, as appears, *Gen. 14.* where it is not improbably thought, that with part of the Bread and Wine

which *Melchisedech* brought forth, as a *Priest of the most high God*, he refreshed *Abraham* returning from the slaughter of the four Kings. So that as the Aaronical, or Mosaical sacrifices of Beasts were types and figures of our Lords Bloudy sacrifice of himself upon the Cross for the sins of the world; so in like manner was *Melchisedechs* sacrifice in Bread and Wine a figure of our Lords unbloudy sacrificing of himself upon the Altar for the Church. Which unbloudy Sacrifice our Lord did institute and ordain at his last Supper, when he said to his Apostles, *Do this, Luke 22. 19.* and which Action of our Saviour, was by the Apostles, who were eye-witnesses thereof, celebrated in like manner throughout the world, to wit, in all parts and in all places where they preached the Gospel; and hath been ever since continued in the universal Church to this day.

The word which our Translation reads *ministring*, *Acts 13. 2.* as the learned affirm, signifies in the Greek properly *sacrificing*, and so 'tis translated by *Erasmus*; *As they were sacrificing to the Lord, and fasting, the Holy Ghost said, Separate unto me Saul and Barnabas.* The Sacrifice of the Cross was a bloudy, and general Sacrifice for the sins of the whole world: but this of the Altar is unbloudy, and more particular for the Church, but most especially for those members of the Church for whom in particular it is offered. The Jews had their Meat-offerings, and Drink-offerings, and Bloudy Sacrifices; to which Christ answereth. Upon the Cross he was that Bloudy Sacrifice, which fulfilleth that which was typified by those bloudy Sacrifices of the Beasts that were killed: upon the Altar he is the unbloudy Sacrifice, and fulfilleth the Types of those Sacrifices, wherein there was no shedding of blood; such as were the Meat-offerings, and Drink-offerings, and the like. The Paschal Lamb was in a diverse respect both a bloudy Sacrifice, and also an unbloudy; and therefore our Saviour answers the Type of it in both respects. As it was a Lamb taken out of the flock and killed, and the blood sprinkled upon the door-posts; so it was a bloudy Sacrifice; and so our Saviour fulfils the Type of it by the offering of himself up to death upon the Cross: but as it was to be roasted afterward with fire, and the flesh eaten within the house, *Exod. 12. 7, 8.* it is unbloudy, and a Type of the Sacrifice of the Altar, which is eaten within the House, that is to say, within the Church, by the Members of the Church onely; Jews and Gentiles, with all Excommunicated persons, Heretiques, Schismaticques, and the like, being excluded and not permitted to partake thereof. Also to the great comfort of all Catholique Christians, the general Sacrifice of the Cross is applied particularly, in the Sacrifice of the Altar, to the Church and to the true members thereof, for whom in special it is offered. This, I say, is a great and unspeakable comfort and benefit; here doth our Lord meet with us. God commanding the Jews to offer the Sacrifices of Beasts at the door of the Tabernacle, said, that he would *there meet with them, Exod. 29. 43.* Certainly this was a great comfort to the Jew; but hath not the Christian as great? yes certainly, and far greater. If he come

as he ought, well prepared to the Altar of God, if his hands be cleansed in innocency, and his heart purified from the conscience of sin through faith and true repentance, he comes (as the Apostle Paul saith, *Heb. 4. 16.*) and that with boldness, or great confidence, unto the throne of grace, and findeth help in time of need. There doth our Lord vouchsafe to meet with us (Catholique Christians) not by vertue of the blood of Bulls and of Beasts, in which the Father said, *he had no pleasure*; but by vertue of his own blood, in which Sacrifice the Father testifieth that *he was well pleased*. *Burnt offerings and Sacrifices*, saith the Psalmist, *thou hadst no pleasure in*; but then saith the Son, *Lo I come, to do thy will, O God*, as it followeth in the Psalm last cited.

O thou Christian, come thou then to this Altar in faith, come in innocency, come in charity, come prepared, come reverently: serve the Lord with trembling, and rejoyce with fear; for our God is a consuming fire. *We have an Altar*, saith the Apostle, *Heb. 13. 10. of which they have no right to eat, which serve the Tabernacle*, meaning the Jew; among whom though the Priests might eat of some offerings, yet they might not eat of the Sin-offering; that was to be burnt without the gate, *Lev. 4. 12. & 6. 30.* But the Christian Law offereth more Grace. Our Lord, who was made an offering for sin, *Esay 53.* saith to all, both Priests and People, that *except they eat the flesh of the Son of man, and drink his blood*, they cannot have life: yet he was an offering for sin, and also suffered without the gate of Jerusalem, as the Sin-offering was commanded to be burnt without the gate, of which the Priests of *Moses* might not eat: but the Christian may eat of the Sin-offering of Christs Body; yea he must eat of it, if he will have life and benefit by it. Therefore it is, that the Apostle saith of Christians, that they have such an Altar, (*viz.* an Altar of a sin-offering) as the Jewish servitours of the Tabernacle were not allowed to partake of. And by this we may see, that all mysteries whatsoever covered in the Law under Types and Shadows, (whether Burnt-offerings, Meat-offerings, Free-will-offerings, Heave-offerings, yea the very Sin-offering it self, with the Altars both within the Vail and without) have all relation to Christs Sufferings, Passion, and Death, commemorated at the Christian Altar. And not onely these, but the Mercy-seat also, the Ark, which even under the Law to pry into was present death, do all contain some mystery of Christ, and which alwayes required them not to be look't into by the eye of sense, but the eye of faith. There the Cherubims stand over the Mercy-seat, their faces looking down upon it, but their wings spread out, *Exod. 25. 18, 19, 20.* signifying that under a Type, which the Apostle St. Peter plainly expresseth, *1 Pet. 1. 12.* namely, that the very Angels themselves desire to look into, and to be made acquainted with the great mysteries of God revealed in Christ: the mysteries, I say, which were hid in God from the beginning, and by his Apostles and Prophets made known unto his Church, and by the Church unto the Angels themselves, even to the highest Principalities and Powers in heavenly places, *Ephes. 3. 9, 10.* For they are all of them by

office *ministring Spirits*, sent out to minister for them who shall be heirs of salvation, that is, for the service and Protection of the Church, *Heb. 1. 14.*

In the Church, saith the Apostle, *Ephes. 3. 21. Glory shall be given to God throughout all ages*: whence it appears, that there is not one age, or ever shall be, wherein the Church of God is not in being: in this Church are the mysteries of Christianity celebrated, but more especially, as the Fathers commonly teach, *in the adorable Sacrifice of the Altar*: great mysteries indeed, and for the right understanding of which, faith and not sense, hath its exercise: here we must believe, not reason and dispute from principles of Sense, Nature, and Philosophy: That is a thing, which the Apostle forbids and forewarns us of, *Colos. 2. 8.* We must believe, I say, that the Bread duly consecrated is no longer Bread, but that very Body of Christ, which God the Father Almighty hath fitted, and ordained to be a daily Sacrifice, offered up to God after the order of *Melchisedech*, according as it is written of Christ, *Thou art a Priest for ever after the order of Melchisedech, Psal. 110. 4.* And when this Sacrifice totally and universally ceaseth, then the world shall end. as it is written in *Dan. 9. 27.* compared with *Matth. 24. 15.* But before this can be, saith our Lord, *the Gospel must be preached for a Testimony in all Nations, and then shall the end come.* Therefore, saith Christ, when you see the Prophecie of *Daniel* come to pass, then let him that readeth, understand, for the end is near. Hitherto comes that saying of the Jewish Rabbins, noted by *Ainsworth* on *Leviticus*, Chap. 5. v. 15. *Our wise men have said*, say the Rabbins, that for the service of the Sacrifice the world doth continue: whence it may be collected, that if the daily Sacrifice of Christs Body, (of which the Jewish Sacrifices were but Types and Shadows) if that comes once to be totally and universally abolished, the world will quickly be at an end. Moreover, the same Rabbins affirm, that the mysteries contained in their Sacrifices, are so great, that the meaning of them cannot be fully attained in this world; and therefore, saith Mr. *Ainsworth*, they advise people not to be over curious to pry into them presumptuously, lest God break out upon them, as he threatneth to do, *Exod. 19. 12, 24. Thou shalt*, saith God to *Moses*, *set bounds, that the people go not up into the mount*: and it was of such consequence, that the people might not presume to prie, that God said the second and third time to *Moses* *Go down, and charge the people, that they break not thorrow to gaze, and I break out upon them, and many perish*, ver. 21. The *Bethshemites* but onely for looking into the Ark, or Chest wherein the Book of the Law was kept, God smote of the people no less then fifty thousand and seventy men, *1 Sam. 6. 19.* Surely a terrible warning this must be to us, if we duly consider it.

By all which we may see, (as the same *Ainsworth* also notes) that inquisitive curiosity to have humane Reason and Sense fully satisfied touching the mysteries of Religion, is a thing forbidden by God. Men must walk by faith in the things of God, and not by sight, *2 Cor. 5. 7.* which considered, I leave it to you, and to all rational and indifferent men whatsoever, whether it be

not safer, in this great mystery of Christs Body on the Altar, whether it be not safer (I say) with the whole Christian world of all ages, to Believe and Adore though contrary to sense, rather then to pry and examine by sense, or the dictates of carnal reason. For in Believing and Adoring I follow the pure word of God both of the Old and New Testament; I follow the Doctrine of the Ancient Fathers, the Decrees of Councils, and constant practice of the universal Church, and that from the one end of heaven to the other. Is it not safer (think you) to follow all these sure and infallible Guides, rather then (contrary to all these) to follow the conjectures of my own brain, or at best of some other particular Sect-master, or Sect-masters? one of these three of necessity I must follow: either the Catholique Church with the Ancient Fathers and lawful Pastours of it; or else some particular Sect-master, or Sect-masters, divided from the Church, and teaching contrary to the Churches sense; or lastly my own brain, my own private reason, spirit, or what else you will call it: for a fourth I cannot finde. And as such a Sect-master is followed in this world, so let his followers make their account, that they shall stand with him before the judgement-seat of Christ; they shall not be separated for ever: whom they loved to follow here in this world, contrary to duty, and contrary to the ordinance of Christ, (who commands us to hear his Church, and not particular Sect-masters, either departed or cut off from the Church) they shall be made to follow and keep company with, against their wills, in the next life, in eternal flames and miseries. I wish all would consider this, who so easily put themselves under the tuition of every private and presumptuous Sect-master, that they would consider it, I say, and return in time to the obedience and communion of the Catholique Church, which onely hath lawful Authority to teach them; and also a faithful promise from Christ to teach them Truth, *Matth. 28. 20. John 14. 16, 17.*

And beside all this, is it not even miraculous to consider, that the universal Church, all Ancient Fathers, both in and out of Councils, and that in all ages since Christ, should believe and hold a thing so repugnant and absurd to sense and all humane reason, as Sectaries make the Faith of Catholicks in this point seem to be? and that the generation of Catholiques should do and believe this from age to age to almost seventeen hundred years; and this without any self or by-ends, of profit, pleasure, honour, or other interest whatsoever, but putely for conscience sake, and out of obedience to Gods word, and to the Catholique Doctrine of Christianity? This certainly may seem no less then a miracle in our eyes; we must confess the finger of God, and his special Providence to be in it, unless we be very partial: especially if on the other side we do but consider, how every other Sect that hath risen, and upon pretence of reforming abuses and errors, hath ever persecuted the Mother-Church, really for her not complying with them in their greater Errors; (as for example, the Arians in that of the Trinity, the Calvinists in that of the Eucharist, &c. endeavouring still to make the Church forsake her first Faith,

and comply with them in their following of sense and humane reason contrary unto Faith) I say, if we do but consider, how short-lived and how little or nothing prevailing, both these and all other Sects have been; how they have been able to do nothing, but onely to procure disturbance and persecution to good Christians in some particular parts of the Church; we must needs more clearly see and acknowledge the hand of God in it; and that as it was their intent indeed, and endeavour to disturb and destroy, so Gods intent and purpose was to purifie his Church thereby, and to purge it of Hypocrites and Time-servers, and such like dross. *St. Austin* expresseth the evil practices of these men by the similitude of barking Dogs; *They bark* (saith he in his Book *de Utilit. cred. cap. 17.* speaking of Heretiques and Sectaries) *They bark perpetually against the Apostolique Chair, but all in vain.* They effect nothing by their barking. Yea he confesseth that even himself was a Barker too, all the time that he was a Manichean; that is, he was one that exercised the patience of true Christians by detraction and other injurious treating of them. *St. Paul* saith, *1 Cor. 11. 19.* *There must be Heresies among you, that they which are approved may be made manifest:* and for that reason God permitteth some Heresies and Sects, as it were, to reign and carry all before them for a time. By false Teachers, saith *Moses*, *Deut. 13. 1, 2, 3, 4.* *God proveth you, whether ye will cleave unto the Lord your God with all your hearts and with all your souls.* Nevertheless they also in time, declining the infallible rule of Faith, which is the Authority and Tradition of the Catholique Church, and refusing to be obedient, and to captivate their understanding to the high mysteries of Faith, but following humane reason and their own private sense, have vanished and come to nothing. All their wit, and worldly glory, and power, and interest, and learning, could not preserve them from the contempt and violence of some contrary Sect.

Witness the late Protestant Church of *England*. How was it established and secured, as to all humane judgement, from all danger, and from all fear of being so suddenly rooted up! How was the Government thereof settled by Bishops, confirmed by Law, and countenanced by the State! Their form of Ordination, Articles, Sacraments, Liturgy, and their whole order of Worship, so regulated, and so ratified both by the Prince and State, that nothing could seem to be desired more. Yet because it was all of private judgement, all differing or contrary to the Tradition of the Catholique Church, and done either out of hatred, or contempt, or contradiction to the Apostolique See, whose Authority is the root and fountain of all true Christian Ecclesiastical Unity, how suddenly is her day come! what a strange, unexpected, unfeared judgement hath taken her away in the height of her worldly glory! For non-compliance she persecuted the children of her Mother Church even to blood, imprisoning multitudes of them unto death; but as for her Priests, hanging, and drawing, and quartering them, as Traitors and the most infamous of all sorts of Malefactors whatsoever, and setting their flesh upon poles, to be

meat for the fowls of the ayr, and permitting none to bury them ; and taking Two of Three parts of the Lands and goods of the Common people, that professed themselves Catholiques. But O ye, stand now amazed, and behold how she is judged. She that was thus bottomed, strengthened, and established in her way of Religion and Church-government, she that sat as Queen, and said in her heart, I shall see no widdow-hood, what is become of her ? where is she to be found in the whole earth ? in less space then one hundred of years, she is both risen and fallen, and come to nothing : and though her sin in the punishment thereof be even written upon her forehead, yet she repents not, but like the strange woman in the *Proverbs*, she *wipes her mouth and saith, I have not sinned, I have done no ill*, I am not either Heretique or Scismaticque. Our original Ordination was good ; our compliance with Princes for our safety is warranted by the examples of some other Nations ; though we have dissented from our Mother-Church and from all the world beside, in doctrine, in ordination of Priesthood, in a Leiturgy and worshipping of God, in the Sacraments and Church-government ; yet all this is nothing, so long as (our selves being judges) we are one in Fundamentals, we are neither Schismaticques, nor Heretiques, how much soever we be outwardly cast down. Thus they seem to plead. But O miserable Apology ! how unable is it to justify, or palliate Schisme, especially the Schisme of them, who for so many years together have laboured the extirpation of that Church, which first brought them off from Paganisme to Christianity ! Consider this I pray, ye that are now upon the stage, that ye act not against Gods Church. Destroy it you cannot ; persecute it, trouble and afflict it you may for a time, so long as it pleases God to permit you ; but you shall sooner destroy your selves, then it. Remember what befel *Pharaoh*, who thought by oppression to keep Israel low and weak ; but his wisdom proved folly. What became of *Jeroboams* wisdom, *1 Kings 12*. though he was made a King of the ten Tribes, yet he ought not to have altered Gods worship ? 'Tis true, in doing so, his policy aimed onely at his own safety, but yet that proved his ruine.

And for you my friends, (the Catholiques of this Nation) who have solemnly in your Baptisme promised and professed to believe the Articles of Christian Religion, and the Catholique Church ; as also to forsake all that appertains to the lust of the flesh, to the lust of the eyes, and pride of life, which are not of the Father, but of the Devil, *1 John 2. 16*. in this Covenant be ye faithful to the death. The time we have to labour for Eternity is short ; but a short moment : even as a drop of a bucket to the whole ocean, and one gravel stone in comparison of the sands upon the sea shore, so are a thousand, yea a thousand thousands of years, to the dayes of Eternity. Therefore, O my soul. saith *Esdrae*, *2 Esdrae 8. 4, 5*. swallow down understanding, and devour wisdom ; for thou hast no longer time, then onely to live, wherein thou must gain eternity. Wherefore, as the Preacher saith, *Eccles. 9. 10*. whatsoever thy hand hath found to do (to wit, of good) do it with all thy might ; for there is no labouring in the

grave. Let us now resolutely and courageously resign up our selves to all manner of afflictions for heavens sake; and by so doing lay hold of eternal life: let us not let slip any opportunity; for in that way we shall best gather to our selves treasures of glory: we may think our selves happy, as many of us, as in this kind and for this cause, suffer persecution. Diverse Catholique Countreys want this high favour from God, which we in *England* have. Such in other Countreys, as fix their eyes upon eternity, force themselves to long and sharp Penances, in Fastings, Watchings, hard Labour, austere Discipline, with other mortifications of the flesh: but instead of these, we in *England* have countrey-men and neighbours, persecuting us to the loss of goods, liberty, and life, sometimes. O, let us be content, and account, that this time is our Fair and Market; our Mart-time to get both precious, glorious, and durable riches to eternity. And as for those, who are our Persecutours, let us mourn and pray for them. Our Lord said to the daughters of Jerusalem, *Weep not for me, but weep for your selves, and for your children.* So I would to God, these would pittie themselves, more then they pittie those whom they persecute; which yet sometimes they seem to do. Let us pray earnestly for them, and fear, that it is for some great foregoing sins, still aggravated and continued by our own iniquities, that hath so incensed and moved the merciful God to permit our neighbours to be our persecuters, and that God uses them as his Battle-ax, as the Rod of his wrath, and the Staff of his indignation, to punish Hypocrites, but to purge and purifie those whom he loves. O'tis a woful condition, that such our persecuters are in; let us pray heartily for them for their Conversion and amendment, before the Altar of our God; that it would please the merciful God of all flesh, and Father of Spirits, to illuminate those that live out of the Church, seriously to apprehend the danger of their estate, and the great importance of eternal Salvation; and that it would please the Almighty to incline the hearts of our Magistrates, both rightly to understand our Religion, and impartially to consider our Sufferings: and however they oppress and persecute us, yet, O Lord, make us ever with exact fidelity to perform our duties to them. And also let us pray, that God would be pleased to assuage his anger towards our Nation; to forgive the sins of our forefathers and ours, and to turn away his wrath from us their posterity; to deliver the ignorant from being any longer seduced by false Teachers, and the learned from being misled by their worldly interests and passions; and the whole Nation from the Spirit of Contradiction, Licentiousness and Discord; that instead of so many Sects, Divisions and changes of Religion, they may all again be restored to that *One True Religion*, and to that unity of Minde, and steadiness of Faith, and tranquillity of Conscience, which is no where else to be sought, no where else to be found, but in the Communion of Gods Church, nor by any other means to be attained, but by the conduct of his Grace.

Amen.

An Appendix to the foregoing Discourse, in Answer to an Objection, &c.

Dear Friend,

WHereas you object, that *Tertullian*, and some other of the *Ar-*
cients, do call the Symbols of Bread and Wine after Consecration *Figures onely*; I wonder that you being a knowing man in these matters, should thus speak, That they call them *Figures* sometimes its confest; and so do divers Catholick Writers of present times, as you may see in *Bellarmin*. (*Libr. 1. de Sacram. Eucharist. cap. 5*) but that they called, or esteemed, them *Figures onely* and no more, or *Figures without the Substance*, as Protestants do, is denied. The Holy Scripture calls the Son (*Heb. 1. 3.*) *the express Image*, or *Figure*, of *his Fathers Substance*, or *Person*: Is he not therefore of the same Substance, and Divine Nature with the Father? The Quakers indeed understand and esteem him *onely a Figure*, because of this Text: but the Church and all true Christians believe otherwise, namely, that though he be *the Figure* of God, yet he is also in the verity of his own Person true and eternal God; and *that in him dwelleth all the fulness of the Godhead bodily*, *Col. 2. 9.* And therefore for you to say, that the Fathers esteemed the Sacrament duly consecrated to be a *Figure onely* of Christs Body, is a great mistake and undervaluing of the Fathers Judgements; supposing them to be so stupid, that they should both Adore, and also Offer up to God, as a Sacrifice of such Divine Vertue and Merit, and of so Supream and Superlative Excellency above all other Sacrifices whatsoever that had been offered before it, that which was in it self but a piece of Bread, a thing so much inferiour even to the meanest of the Jewish Sacrifices. I say, that the Fathers should thus Magnifie and Adore that which they believed to be nothing else but a piece of bread, is the greatest absurdity that can be imposed upon men. But you will not believe (perhaps) that the Fathers Adored the Sacrament. To convince you of this, I shall alledge some few examples (of many) out of their Works, by which it will undeniably appear, what both their judgement and practice was concerning this matter.

First, *St. Augustin* (*Epist. 118.*) saith, *It is he the Apostle saith shall be damned, who doth not with SINGULAR VENERATION, or Adoration, make a difference betwixt this meat and all other meats.* And again (upon the 98. Psalm) *No man saith he eateth this Sacrament, but first he Adoreth it.* Secondly, *St. Ambrose* (*lib. 3. cap. 12. de Spir. Sanct.*) *We ADORE* (saith he) *the flesh of Christ in the Mysteries.* Thirdly, *St. Chrysostome* *Homil. 24. in 1. ad Cor.* *We ADORE him on the Altar; as the Wisemen did in the Manger,* *Matth. 2. 11.* Fourthly, *St. Gregory Nazianzen* (*in Epitaph. Gorgon.*) professeth of his De-

vout and Faithful Sister *Gorgonia*, that being in a distress she ran to the Church, and casting her self down before the Altar, invoked, or called upon *Christ who is adored*, or worshipped, *thereon*. Fifthly, *Theodore*. (*dial. 2. entituled Inconfusus*). *The Mystical Symbols* (saith he) are **ADORED**, as being in truth the things they are believed to be, to wit, the Body and Blood of Christ. Lastly, *St. Dennis Areopagita*, Scholar of the Apostles themselves, (*Ecclesiast. Hierarch. cap. 3. part. 3.*) makes a solemn Prayer expressly to the Blessed Sacrament upon the Altar; and generally all the Ancient Leiturgies of the Church do shew, that at the time of Elevation, and whensoever the Consecrated Symbols were openly presented, especially before Receiving, the custom of the Church was with one voice to make their prayers unto it, in these and the like words; *Lamb of God, that takest away the sins of the world, have mercy upon us; God be merciful to us sinners; Lord I am not worthy thou shouldest come under my roof, &c.* Many other examples might be produced, but these may suffice to shew how unreasonable your conceit is, that in the Fathers opinion the Bread and Wine were but bare Figures, and did not really contain the very Substance of Christs Body and Blood.

Wherefore, my Friend, in the depth of your Solitude and nightly Meditations considerately think upon the doings of these Ancient Fathers. Shall we say with Protestants, that they *adored* Bread, as the old Etniques said, that the Christians did eat Mans flesh at their solemn Meetings? which though it were a Calamity, in the sense that the Heathens charged it upon them, yet 'tis certain it took its rise from the Belief which Christians were known to have concerning the Blessed Eucharist, namely that it was Christs Flesh and Blood in deed and truth, though after a divine and incomprehensible manner, and not onely a Figure of them. I told you before, that *St. Augustin*, (*lib. 6. Confess. cap. 3.*) for the nine years in which he was a Manichean Heretick, confesseth of himself, that he did nothing but clamour and bark against the Church. *But O Lord* (saith he, being now converted from that Heresie) *I finde to my great comfort, that I barked not, all that time, so much against the Catholick Faith, as against certain vain Fancies, which my carnal thoughts and conceptions had fixed to the Faith.* And are not Protestants most patently guilty of the same Phrensie? Do they any thing else, but form to themselves false conceptions of the Doctrine of Catholics and of the Catholick Church, and then rail at it? But let us pray, that with *St. Augustin* they may be converted from this great evil. Let us consider also, whether it be not much more safe, to follow the plain words of Christ, which say, *This is my Body*; and the Universal Church, which hath alwayes understood those words in their plain and literal sense: then either the private and contrary expositions of Hereticks, or the suggestion of your own natural sense and reason, against the words of Christ, and against the universal Belief of his Church, in a business of such sublime and high Mystery; wherein it is far better, and far more agreeable to the humility of Christians, to *captive our understandings* (as the

Apostle saith) to the obedience of Faith. When we were in the Loins of our first Parent *Adam*, we lost Paradise by following our carnal sense and reason in the eating of that forbidden Fruit : is it any more then equity then, that upon Gods command, and in full Belief of his Word, we should renounce (as it were) our reason for a time, and resign up our natural understandings unto God, to regain Paradise? Reflect, I pray, attentively upon those places of the Fathers, which you think make most for your opinion, viz. That the Symbols of Bread and Wine are but *meer Figures*, and see, if they be not capable of a fair and reasonable Interpretation to the contrary, and more agreeable to the Catholick Doctrine. In times before any controversie about the Eucharist was moved, the Fathers, conscious to themselves of their own true sense and meaning, took a liberty of speaking sometimes, and uttered some things in a dubious and ambiguous maner of expreſſion, at least as may seem so to us, whose judgements are for the most part byassed, & set one way more then another, by reason of Controversie. There is scarce any Heresie against the Truth of Christian Religion, but if we will be partial Interpreters of the Fathers, we may finde some passages in them, that through this fore-said liberty and ambiguity of speech, may seem to favour it. But then let us be so equal and indifferent, as to consider the many and more plain passages, which the same Fathers, and others contemporary to them, have left us in their writings to the contrary, and in full assertion of the Catholick Truth; and our mindes will quickly be satisfied : especially if we cast into the Balance the perpetual practise, not onely of the Ancient Fathers themselves, but even of all the Churches upon Earth, concerning the most Blessed Sacrament of the Altar.

Declare therefore, if you can, (for I even challenge you to it) Declare, I say, if you can in all your reading, what one Orthodox Father, or any other Author of good name in the Church of God, what one General Council, what one particular Synod, or National Church upon Earth, for the space of 1500. years after Christ, did so Officiate or celebrate the Holy Eucharist upon a Table, as that they held it to be a *meer Figure*, or Sacramental sign, *onely signifying* Christs Body and Blood unto us, as Protestants hold, and not *really being*, or not *really containing*, or not *really exhibiting* and *conveighing* it in *verity and Substance* to us; or that they denied the *real Sacrifice* of Christs Body in the Eucharist, upon a true, proper, and real Altar. A Sacrifice, I say, in it self, and according to the original Institution thereof, generally Propitiatory for all mankind, but more particularly effectual for the Church, and those for whom it is specially offered, or that by special Faith and Devotion do make themselves capable of the Actual Benefit and Vertue of it.

But if this be too hard, and cannot be shewed, then (because the weal of Eternity is a matter of so great consequence; and this Ordinance of the *daily Sacrifice* a thing of so great efficacy and value, that (as Mr. Aynsworth notes upon *Levit. 5. 15.*) the wisest among the Jews held, that the world did conti-

and was upheld by it, and that the general (though not common) opinion thereof amongst Christians is to be the work of that great Antichrist of our Lord, (Antichrist) *Matth 24. 15. Mark 13. 14. Dan 9. 27.* (according to the judgement and consent of the Fathers) in consideration, I say, of these things, I would gladly have it shewen, as well by the Testimony of Gods Holy Word, as by the judgement and belief of some Orthodox Church, Council, or Synod, within the time above specified, how my poor soul may hope to be saved, if I leave the universal way and rule of all good Christians, which is *Tradition and the continued practice of Christs Catholick Church*, and follow the enemies and opposers thereof in any of their private and contrary paths.

Lastly, because by multitude of words *Truth may be darkened*, *Job 38. 22* I desire, that the Answer which shall be given to these demands, may be plain, perspicuous, and direct to the purpose, without evasions and shiftings to any other matter, without any vain and unnecessary Circumlocutions of words, without Scholastical Distinctions, or any kinde of that *cunning craftiness* of speech and reasoning, which is contrary to the simplicity of true believing, condemned by the Apostle *Ephes. 4. 14.* and fit for nothing, but to abuse and mislead simple and sincere mindes into error: according as in all Ages it may be observed to have been the practice of false Teachers, and their chief engine, wherewith to entangle and deceive souls. The wise man doth well describethem, *Prov. 2. 15. Their ways, saith he, are crooked, like the way of a Serpent upon a rock. Prov. 30. 19.* even inconstant and varying like that of the wanton woman, *who hath forsaken the guide of her youth.* So these forsake their Mother the onely True Church of Christ, and run gad-ding, every one after their own Fancies and groundless Imaginations. But let them wander alone. I desire, I say, that the Answer to these Queries be punctual and down-right to the matter, that is, having named the Authour, and set down his words truly and faithfully, that you use no enlargement at all upon them, at least not further then is necessary for the clear explication of his meaning, and withal giving your Reasons in brief. Thus doing, Sir, you shall much oblige your faithful Friend, &c.

FINIS.